

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, APRIL 13, 1916

NEW SERIES, VOL. XVIII, NO. 15

The American missionaries in Porto Rico have unitedly asked the United States Congress to give the island a prohibition law.

Pastors looking for help in the singing for protracted meetings may write Mrs. L. G. Joiner, of Clarke College, at Newton, Miss.

Rev. F. Z. Huffstatler, of Silver City, is a patient in the Mississippi Baptist Hospital, having had to undergo severe surgical treatment.

On account of the increased cost of paper, the publishers of Peloubet's Notes have been obliged to advance the price of the 1917 volume to \$1.15.

The Governor has appointed Rev. J. P. Culpepper a member of the State Board of Pardons, recently created, and Rev. L. G. Gates as a member of the board of trustees of the South Mississippi State Hospital.

The day will come when people will have the same abhorrence of those who go forth to wanton war and kill people as they now have of cannibals. In Central Africa some of the tribes who eat human flesh cannot understand why people who do not should kill human beings. Do you?

The meeting at McComb City in which Evangelist P'Pool is helping Pastor Whitfield, is greatly moving the town. It is said that the doctrines and practices of the Baptists were never more discussed on the streets and elsewhere, and prominent people from other denominations are becoming Baptists.

Jacobs & Co., of Clinton, S. C., who are advertising agents for The Baptist Record, are careful in their selection of advertisements and now propose to guarantee all the advertising that they send us. You will see their guarantee published elsewhere. The purpose of it is to dignify the advertising and increase its efficiency, to protect the subscriber and assure honesty of the advertiser and guarantee against fraud.

An organization representing Southern denominational colleges was formed last week at a meeting in Birmingham, Ala., with the purpose of developing sentiment against lynching. Eighteen colleges were represented and more than twenty others expressed sympathy with the purpose. Dr. B. F. Riley made an address in which he stated that 4,000 lynchings had taken place in the United States in the last thirty-one years and that ninety per cent of them had occurred in the South.

We have received a kind letter, though it must have been intended for some more loyal son of the "Church"—save the mark!—signed by "Father" T. O'Donnell, promising so many indulgencies either good for a limited though generous period in this world or cashable in purgatory, if we will make a good contribution to the church extension fund. Well, we never expect to need them in purgatory, and are better off without them here, and so you will have to excuse us, Pap. We have no disposition to rail at dignities, but of all the consummate humbuggery, this appeal to the sons of darkness is most pitiable. How any self-respecting human being in the same land with a Bible can listen without disgust to this twaddle of "Father" O'Donnell, is past our comprehension.

To anybody who secures twenty subscribers we will give a ticket to Asheville, costing \$20. If your ticket costs only \$15, send fifteen subscribers. Let the dollars which your ticket costs and the number of subscribers be the same. If you fail to get the requisite number of subscribers, we will still give you one-fourth the amount you collect. We do this to encourage everyone who is really making an effort. A month is time enough.

Mr. J. H. Shakespeare, European secretary of the Baptist World Alliance, has come out in an address advocating organic union of all the non-conformist churches in England. There, now! That is just what some who were thought over-critical and suspicious, unbrotherly and narrow have been afraid of. Those who can put in the same organization infant baptism, episcopacy, sprinkling and apostasy along with what Baptists stand for and call it all one body, have a strange head for figures. It seems to us, Brother Shakespeare has gotten himself swallowed.

MISSION CALENDAR.

Home Missions.

Receipts to March 1	\$6,751.15
Receipts to April 8	1,171.64
Total	\$7,922.64
Apportionment	\$25,000.00
Yet to be raised	17,077.36

Foreign Missions.

Receipts to March 1	\$13,043.78
Receipts to April 8	1,410.03
Total	\$14,454.03
Apportionment	\$35,000.00
Yet to be raised	20,545.97
We can do it—and we will.	

The question is being asked frequently, What items shall be included in the course of study of a modern school? Better give them all a balanced ration. That will mean giving a good deal of it and all students will have largely the same course. Otherwise it could not be balanced. Nevermind about what they are going to do after they get through school. The same grass if it is good will make goats or geese, sheep or swine, horses or Herefords. The same balanced ration will grow orpingtons, barred rocks, wyandottes, reds, leghorns or bramahs. Only don't let us have any scrubs.

Mr. J. H. Shakespeare thinks that "the churches" of England, outside the "Church of England" have lost their power and are losing in numbers. His remedy for this weakness is to unite them all into one church. This reminds us of a mistake we made many years ago: Seeing a man fall from a buggy and seriously hurt on the head, we rushed to his assistance and strange to say, having never tasted whiskey, asked if there was anybody in the crowd assembling who had some whiskey to stimulate him. In a few minutes it was discovered that the man was intoxicated, and he died in ten minutes. Fortunately, he didn't get any of that medicine, for he was suffering from an overdose. Excuse us from homeopathic treatment in religion. We doubt if the hair of the dog is good for the bite.

The church at Bonham, Texas, goes on the list of those which put the State denominational paper into every family.

Every now and then it becomes necessary to explain that we do not publish articles from people who do not give us their names.

Brother H. L. Martin asks prayer for the three weeks' meeting begun last week at Brookhaven, where conditions are favorable to a great meeting.

The many friends of Rev. I. H. Anding remembered him most pleasantly and substantially on his recent birthday. How old is he? Isn't old at all. About 69 years young!

From a member we learn that the Hazlehurst church is constantly receiving members since their recent meeting, every Sunday being reception day. This same member thinks Pastor Pugh is the biggest preacher in the State.

Mr. W. C. George, of Greenwood, son of former United States Senator J. Z. George, passed away last week. He was one of a prominent and useful family, and was a leading business man and planter of the Delta. He confessed faith in Jesus nearly twenty years ago and was a liberal contributor to the church.

Pastor Webb Brame has gotten out a convenient and helpful bulletin and directory of the First Baptist church, Vicksburg. It has a brief historic sketch that is interesting. The list of names shows some quite familiar to the writer, once pastor there, but the best of all is to see that the list has grown so much since that time.

On the first Sunday in this month thirteen teachers and others were given a diploma in the Sunday School of the Jackson Second church, having finished the Convention Normal Manual with distinction. Eight will soon finish the second book and Mrs. King has a class of twenty beginning the third book. Another evidence of advancement in this church is that the W. M. U. has recently reached the A-1 standard.

W. R. Cooper resigns as enlistment missionary for the Delta and becomes pastor at Sumner, effective May first. You will read with interest what he says this week about work in the Delta. It is a triumph of grace to see the churches supplied and aggressively at work. We have known and loved Brother Cooper for fifteen years and everybody who knows him loves him. We sympathize with his yearning for the pastorate and prophesy great advancement in their work at Sumner.

Anent the Shakespeare proposition, we once heard the story that Dr. J. B. Jeter, a really great preacher and editor, as Virginians testify, sometimes had his sermon to depart from him, leaving him in the pulpit helpless. On such an occasion, a good brother, supposing that he was suffering from heat, came to his side and fanned him vigorously, only to receive the rebuke in Dr. Jeter's high-keyed voice, "Go away, brother; that is the trouble with me; I'm too cold now!" If the Baptists and others of the free churches in England, had strictly attended to their own business and preached faithfully the truth as God revealed it to them, they would have now more business to attend to. They are suffering from too much mixing up.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The books close April 30th.

Let us pray as we have never prayed before for our mission work.

Every report coming from the field is very encouraging, but every day's receipts in the office are very discouraging.

The following paragraph from a letter received is but a sample of many letters coming into the office: "The 4th, inst., we were at . . . They gave \$5.00 last year and were asked to give this year \$100 to home and foreign missions—nearly a hundred per cent increase. People said we will never reach it. It rained all day Saturday. Sunday was a pretty day but not, not, it was awful. The congregations were small, but in spite of it all we raised \$117. Hope to make it \$150."

A Plain Statement of Facts.

If something is not done and done immediately, every Mississippian who attends the Southern Baptist Convention next May will be forced to hang his head in shame when the mission gifts from the different states are posted in the convention hall.

The above statement is not given with the intention of sounding a pessimistic note, but for the purpose of stating a grim and solemn fact. Unless there is heroic work between this and the first of May, Mississippi will flunk awfully on her home and foreign mission task.

To give you some idea of how things actually are, I am setting down the following figures. Read them over carefully and ponder their significance.

Last year from the 15th of March to the 30th of April, inclusive, we received for home missions, \$1,342.44 and for foreign missions, \$4,947.44, making a total of \$7,779.34 for both missions. This year for the same period we have received for home missions, \$1,174.11, and for foreign missions, \$1,471.43, making a total of \$4,447.54 for both missions. This is \$3,331.80 less for the two missions from the 15th of March to the 30th of April than we received last year during the same period of time.

Our books show that for the year up to and including April 30th, that we have received for home missions this year \$7,922.44, and for foreign missions, \$13,454.93. This leaves yet to be raised on our apportionment for foreign missions, \$10,545.97, which is a total to be raised for the two missions of \$37,622.33. And we have only three weeks of April left. Last year during the whole month of April we received for home missions, \$15,849.65, and for foreign missions, \$17,544.19, making a total for both missions for the whole month of April of \$22,393.84. We will have to receive in the next three weeks \$15,000 more than we received in the whole month of April last year if we meet our apportionments.

A Startling Tendency.

The above is not a scare head title. It is a fact revealed by the figures which we have placed upon our books in this office in the last three years. Taking some of the leading churches of the State as examples, we find the tendency revealed in the records that these churches are making. For instance take one of our leading churches. In 1914 that church gave \$549.99 to foreign missions and \$575.43 to home missions. The next year (1915) that same church gave \$728.77 to foreign missions and \$577.61 to home missions. Somewhere about this time the church put on the every-member canvass and weekly system of giving. This year we have received

up to date (receipts being sent in monthly and distributed among all the objects), \$537.98 to foreign missions and \$518.25 to home missions. In three years this one church, one of the leading in Mississippi, has dropped down forty per cent in its mission contributions.

Take another church. In 1914 this church gave over \$1,000 to foreign missions and nearly a thousand dollars to home missions. It put on in 1915 the every-member canvass and the weekly contribution plan. We have received to date from that church for foreign missions since last May, about \$400, and for home missions, about \$400. Of course we cannot tell what we will receive between now and the first of May from these two churches which we have taken as examples, but since the every-member canvass and the envelope system is put on with the understanding that special offerings are not to be pushed, it stands to reason that the amounts to be sent in from these two churches will be small. We have in Mississippi many examples of this kind, and they are the leading churches in our State. I am giving the figures as revealed by our books. They speak for themselves, and the story that they tell reveals a startling tendency.

I do not want any one to understand from what I am saying that I am opposed to the every-member canvass and the envelope system, for I am not. I believe that it is the only plan by which our churches can be properly developed in giving, but no plan will work by itself, and any plan which precludes a campaign will work disaster to our mission interests. There ought to always be left an opportunity for an appeal and a special collection for these great interests, for without it the best and largest givers in our churches are not going to do their duty. Our pastors cannot shoulder the responsibility of missionary leadership over on to a committee in the church, nor meet their missionary obligation by putting on an envelope system.

One reason for the marked decline in the missionary offerings of our larger churches is the increased local budgets. There is scarcely a church of any size in Mississippi which has not in the past few years either built a church or improved their church property. They have also raised their pastor's salary. They have put in an organ, which means additional expense in an organist's salary. So that the budget of most of the churches of any size in Mississippi has increased in the last five or six years anywhere from twenty-five to forty per cent. But there has not been a corresponding increase in the contributions of the members; hence, these additional expenses have been met by the members giving to current expenses the money they would have given to missions.

The result is going to be disastrous if we continue this policy. As sure as we, do our churches are going to grow more worldly and less spiritual. There will be a dearth of conversions, increased formality and the other evils that go with a worldly and spiritless religion. Baptist churches cannot practice anything but the simple life and preserve their spiritual integrity. A self-sacrificing spirit is the spirit of the Master. The only cure is for us to turn the money that belongs to the Lord into the treasury of the Lord, doing our full duty to the mission interests.

I hope the pastor of every leading church in Mississippi will take this matter seriously to heart and lay it before his people, and ask them in the name of God and for the cause of Christ to do their full duty. If they will do this, we need have no fear as to the final results. We are amply able to take care of our mission work if we will but set our hearts to it.

Delegates to the Southern Convention.

Let every one who intends to go to the Southern Baptist Convention send me his name. I feel sure that Mississippi will be entitled to a sufficient number of delegates to give a place to every man who goes to the convention. Confidential cards will be mailed out as fast as names come in.

DELTA NEWS.

There was never a time in the history of the Delta when so nearly every church had a pastor and every town had an organization with preaching at least one service per month as now. The preachers are all fine men, well educated, deeply concerned, kingdom builders. One may board the train at Tunica and go to Vicksburg and find preaching at every point between with one possible exception, and that may be supplied by this time. You may go on the Riverside from Coahoma to Rolling Fork and find that every town has preaching except Friars Point and perhaps by the time you get there they may have it. Begin at Clarksdale and go to Yazoo City and every town has preaching. Begin at the same place and go to Yazoo City via Greenwood and every town has preaching except Philip. Not only will you find preaching at these points but you will find houses of worship newly built. Many of the churches grouped and pastors located. In doing this enlistment work no one ever had a more loyal set of noble pastors to assist him than did I. Some of these churches are breaking all records in raising money for missions. The church at Lyon with twenty-eight members gave over \$700 to foreign missions and will do well for home missions. Most of the churches will go beyond their apportionment. I want to urge upon, as fine, splendid, noble set of pastors as ever loved the great first missionary, Christ, that you look well to the mission collection that this time we make it unanimous in the great Delta, that every church in it will make a contribution to this, the noblest cause. Indiana church, under the beautiful leadership of Martin has been the banner church in foreign missions, but others may equal it or be a close second.

We have another addition to our churches in the Delta, in the person of Rev. R. L. Wallace. He is located at Inverness, and has Moorehead and Isola grouped with Inverness. Bob is alright wherever you may put him. He is an Alumnus of Mississippi College and of the Southern Baptist Seminary. He was reared in Scott county of this state. He is in the harness and at work.

Also Rev. N. W. P. Bacon, one of the greatest preachers in the south at work at Tunica.

The contract was let on the 4th, for the building of a brick house of worship at Shelby. They are very much determined, full of enthusiasm over the task. Their pastor, R. A. Eddleman, is vigorously pushing the work. Eddleman is a great yoke fellow. The church at Duncan will let the contract for their house of worship soon. They, too are a plucky folk.

The work at Rosedale is moving gloriously under Eddleman. This place was my first love in the missionary work and it is with much joy to see them prosper in the work.

The God of our fathers graciously remember us during this important week and month of mission activity, "lest we forget".

W. R. COOPER.

Are you about to take a religious census? If so you will need the printed census cards. These may be gotten from The Baptist Record, Jackson, Miss., at the following prices: 100 for 50c, 500 for \$2.00, 1,000 for \$3.50, postpaid.

Some Sunday Schools and Sunbeam Societies desire an Easter service. For such The Baptist Record can supply a booklet called "Easter Tidings," containing recitations, dialogues and songs (with music). The price is twenty-five cents, postage five cents.

THE JUDSON CENTENNIAL MOVEMENT AGAIN.

By W. A. McComb.

This will be read by the public about the middle of April. At that time only fifteen days of the time allotted to the Judson Centennial Movement will be left.

Mississippi has led to completion several of the definite objects undertaken by the movement. The church at Oxford subscribed the money necessary to build one of the medical missionary homes at Wuchow, China. Mr. and Mrs. J. W. McCall, of Meridian, subscribed the necessary funds to build a home for one of the native teachers in the Graves Theological Seminary at Canton, China. The Baptists in general in several places have subscribed the money to build the other home at Wuchow, China.

Several of the members of the Clinton church subscribed the funds necessary to equip the hospital at Wuchow, China. Mississippi Baptists have subscribed the money for several other buildings and some undesignated to be used as the committee may deem best in connection with the Judson Centennial Equipment Fund.

A letter from Dr. Ray, the foreign secretary at Richmond, asks me now if I can get the Mississippi Baptists to subscribe the necessary funds to complete the boys' academy at Chefoo, China. The amount necessary to finish this is \$4,000. As I will be able to visit only a few more churches, the greater part of this will have to come in by voluntary offerings, through the mail, if we get it. This amount will bring to a satisfactory completion my part of the Judson Centennial Movement. I appeal to my friends and the friends of the cause of our Master, to write me at once at Clinton, Miss., indicating how much you can give. I wish some might give largely, but any amount will be gladly and thankfully received and receipted for and forwarded and applied.

Use the following form or write directly and tell me how much you can give and if it is for future payments, and I will send blanks for your signature. "The Lord loveth a cheerful giver."

I hereby subscribe to the Judson Centennial fund\$.....
Payable as follows—
Cash now or within 30 or 60 days.....\$.....
Note to be paid Feb. 1, 1917.....\$.....
Note to be paid Feb. 1, 1918.....\$.....
Name
P. O.
Church
Payable through Bank.
Clinton, Miss.

HEART-TALKS ON CHURCH FINANCES.

R. S. Gavin.

No. 11.

The Motive That is Back of the Gift.

Jesus declared, in proof of another matter, that the altar sanctifies the gift. In its last analysis this is true of the motive that lies back of one's pay. Of course, there are motives many that prompt people to pay their money into the Lord's treasury. And many, very many, of them are **impelling** enough to get all, and sometimes even more is asked for. But if any plan for raising church money is born of wrong principles and motives, then the plan itself cannot be right. Some one has said, "The church must be saturated with the idea that the value of the gift depends not upon the amount, but upon the motive which prompts it. So long as we count one man's gift of a dollar as one hundred cents—nothing more, nothing less—and the poor widow's offering of a nickle as five cents—nothing more, nothing less—we cannot hope to make cheerful givers of that large class of members whose offerings must always be exceedingly small. They never put their mites in the plate without feeling that the eyes of the congrega-

tion are upon them, and that their better dressed neighbors despise their offerings. We need to exalt the widow's mite in the eyes of the people. We ought to impress the truth year in and year out that the gift of a penny prompted by a holy motive is of far greater value than the gift of a bank check prompted by a questionable motive." The above striking words do not emphasize too strongly the importance of right motives back of our pay. For He who sits over against the church treasury does not look on the "outward appearance," as man does; but He looks "on the heart;" and He invariably measures our gifts not by commercial standards, but by heart-motives.

Bishop Vincent says, "Great ideas must incorporate themselves in noble character, and the gift must be the fruit of character. The Sabbath collection may thus become a more splendid expression of true religion than any anthem that choir ever rendered, or any song that ever sounded forth from the congregation. When the gifts that drop into the passing baskets come from great hearts, sustained by great ideas, and contemplating great aims, and are in themselves prayers which take the form of deeds—then is the collection worship, and the ringing of silver and copper and gold sweet music in the heavens."

Now, this great and good man is expressing himself in terms of the ideal.

What a blessed thing it would be if all our churches made their giving one of the main features of the worship! Then we would not only have greater spiritual revivals in the churches, but all our church treasuries would be overflowing with funds. It is the candid judgment of the writer that one of the main causes of financial inadequacy of practically all our churches lies in the fact that we have not made enough of right motives back of our gifts.

What a pity we have divorced **worship and giving!** God married them together; man has put them asunder. We have all read the heated argument between the nickle and the dollar, in which the dollar flaunted it into the face of the nickle that it was worth only one-twentieth part of itself (the dollar) on the markets of the world. But the nickle put the dollar to everlasting silence by calling attention to the fact that it (the nickle) was much more religious than the dollar—because it went to church so much more than did the dollar.

Yes; nickles go to church much more than dollars. Why? Because with most people who control the dollars, giving is not a part of the worship at all, but is either a custom merely, or an outright necessity. The sad result is that we worship God on Sundays, and give our nickles as a side line.

A man said to the writer, "I am training my little boy up in the habit of giving. He carries his nickle to church every Sunday." Well, it is excellent to train his boy up to that habit. But unless he also gives his little boy some first-class training as to the motive back of the giving, the chances are his little boy, when he becomes a man, will still be only a nickle giver. Spare no pains to have the motives right; otherwise the pay will be wrong. After a stirring charity sermon in Scotland, one by accident dropped a crown-piece in the plate, instead of a penny, and starting back at its white and precious face, asked to have it back. But the collector said, "In once, in forever." "A weel, a weel!" grunted the unwilling giver, "I'll get credit for it in heaven." "Na, na," said the man who held the plate, "ye'll get credit only for a penny." And he was right.

Corinth, Miss.

The Baptist Record Book Store has on hand a number of back numbers of magazines. In order to get rid of them quickly and at the same time give our friends some cheap reading, we will send fifty cents' worth of them postpaid to any address for twenty-five cents in stamps.

MISSISSIPPI COLLEGE TIDINGS.

Rev. George Connerly, of the last year's class, who is now taking his seminary course in Louisville, was back with us a few days last week. He reported that there are now nine Mississippi College men in the seminary, and all doing splendid work. C. E. Dearman is leading the Junior Greek class, while A. F. Youngberg is "starring" in Hebrew. The object of Mr. Connerly's visit was to interest others in the seminary, and to increase the attendance from Mississippi next year. George Connerly is a splendid fellow; he was an all-round student while here in college. Watch him. He is going to make himself felt.

The Mississippi College Music Club gave an entertainment at the college chapel Saturday night. All who were present were unstinted in their praise of it. The orchestra rendered the first part of the program, Mrs. Hutchinson and her music class the second part, and the brass band the last part. Mr. McDonald, the director of our music here, deserves a great deal of credit for what he has done. Out of practically raw material he has developed one of the very best orchestras and one of the best bands in the State.

After the program the entire music club with their friends among the ladies were entertained by Dr. and Mrs. Provine in their beautiful home across the campus.

John William Provine, Jr., was the host of the occasion, he being a member of the band. All reported a delightful time.

Brother Wall and his family are with us. They are being entertained at Hillman College until the new home is completed, which will be about the first of May. All are delighted with the way Brother Wall has taken up the work here. This seems to be the very place for him. He isn't too big; he isn't too small; he isn't one-sided—he just fits.

Another great honor has come to one of the sons of Mississippi College. Last week Charles Hillman Brough was chosen Governor of the great State of Arkansas. Truly, there are no positions too high for our men, if they will only take time to prepare for them.

The faculties of Hillman and Mississippi College entertained the Legislature at a luncheon at Jennings Hall last Friday evening. Speeches were made by Captain Ratliff, Dr. Provine, W. M. Whittington, F. D. Hewitt, and Speaker Conner. It was a great occasion. Everything passed off in good shape. Everybody had a good time.

A. A. Kitchens, one of our former students, who has been teaching in New Mexico during the past year, reached here Saturday. He is making his plans to stay here now until he gets his diploma, which he hopes to do next June year.

Dr. Aven delivered the commencement address at New Hebron last Wednesday night. He reports a big crowd, among which were many old Mississippi College boys, who of course showed the "Noble Roman" a good time.

Prof. Lemon left Friday to deliver the commencement address at Darbun. G. E. Godman, of the class of '13, is principal.

D. M. NELSON.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

WHAT SCHOOLS ARE FOR.

The General Education Board of New York is using its money and its organization not merely for the proper support of schools and colleges, but wisely in encouraging questions, investigation and discussion of the important matter of what should enter into the process and program of education so as to turn out the best product in the real business of life. The publications of the board are of universal and most human interest. The more pretentious of these are a book of 254 pages called "The General Education Board; An Account of Its Activities, 1902-1914," and another, "Public Education in Maryland." Besides these, small pamphlets have been issued on the subjects, "The Country School of Tomorrow," by Frederick T. Gates, "Changes Needed in American Secondary Education," by Chas. W. Eliot, and "A Modern School," by Abraham Flexner. These are in the nature of bulletins and deal with some live and practical phases of the educational problem. In connection with this last, the board says:

"The General Education Board does not endorse or promulgate any educational theory, but is interested in facilitating the trial of promising educational experiments under proper conditions. The board authorizes the publication of these papers with a request for criticism and suggestions, and an expression of opinion as to the desirability and feasibility of an experiment of this type."

This plan cannot be too warmly approved for only by such study and comparisons can the truth come to light and the right way be brought to general acceptance.

What should be included in the educational program will be answered according to two things—individual taste, and above all, according to one's real ideal of life itself. Ideals are various, not to say contradictory; and they have a way of asserting themselves, sometimes stealthily and perhaps unconsciously, sometimes boldly and aggressively. Those who are least idealistic nevertheless have their ideals, and many who don't know the meaning of the word, yet have the thing for which it stands or are possessed and controlled by it.

Now educational ideals are just a part of life's ideals just as the creeks are a part of the rivers, a very necessary part. It is the ideal that makes the life worth while or worthless and it is the ideal embodied in men or often in a single man that makes the school worth while or vicious as the case may be. These ideals will affect and largely determine the process or program of education. In other words, it will decide what is to be included in or excluded from the course of study.

There are at least three imperfect conceptions

of education. They are, to say the best of them, partial and, if accepted as final, become vicious. They may be designated as monastic or clerical, as commercial, and as militaristic. These names indicate the extremes to which the ideals and tendencies lead. Education was once largely in the hands of the clergy and in a measure confined to them. It is natural that the selection of courses of study and the mental discipline should have been strongly influenced by their ideals and the objects which they had in view. These ideals have not wholly lost their grip on educators today, and it is probably against this limited and somewhat distorted idea of education that insurrection is raised in educational camps; and against this Mr. Flexner protests in his bulletin. It has a rigidity and narrowness that make it inadequate for proper training of men today. Because Latin was the language of "the church" and Hebrew was supposed to be spoken in heaven, these languages were considered a necessary part of one's mental furniture for time and eternity. About some of these things men have become disillusioned and if these languages are to hold their place it is to be for other reasons. This conception of education, while good to begin with, was too limited to hold permanent place of control. Add to this the tendency of any idea to become fixed and antiquated and it will be seen that it must be subject to serious modification.

The second ideal, like the first, is born of the times and takes its complexion from them. It is a revulsion from the former one. If the first was other worldly, the second or commercial ideal is of the earth earthy. It is concerned about immediate necessities. It deals with the things that are visible and material. It would waste no time in bothering about the hereafter, if there is one, and is not much concerned about twenty years ahead. It is summed up in Edison's near-blind motto that he doesn't plan thirty years ahead. Its purpose is to hurry through the period of preparation, carry no extra baggage, get there as cheap and as quick as you can and get to making biscuits and gravy as soon as possible. It is of a piece with the farmer who sees no need of fertilizer or soil building, no deep plowing by subsoilers, no preparation for the years to come. These people may build shacks which the insurance companies refuse and which the first conflagration sweeps away, but they can't build skyscrapers. They may make "dugouts" and learn to paddle them, but they will never construct battleships. They make great use of the words utility, practical, business, not recognizing that most that is worth while in the affairs of today is due to long years of training along ideals that fruited in the present material civilization.

The other ideal is that which subordinates everything to the state and becomes in the end militaristic, the ideal of the supremacy of force. It may parade in the garments of patriotism or wear the helmet and plume of Culture, (spelled in some places, Kultur), but it is the worship of Baal and would settle all differences by the superiority of brute force and the might of machinery, on the principle that might makes right. The world is in danger from it today in two ways; either in being overrun by it or becoming infected with it. It insists upon universal and compulsory military training, turning the playground into a drill ground and eliminating all mental expansion by confining the pupil to arithmetic and geography. The boy ceases to be blood and bones and becomes steel and electricity. His business and preparation is no longer to face the problems of life, but to face the certain prospect of a violent and unnatural death.

To be sure, the statements here are extreme. They are meant to be for they represent ideals and tendencies. But an education does not need to be monastic, materialistic or militaristic. It takes into account the universal facts that we are human and not animal or material merely; that we were made in the image of God, that we are capable of infinite and eternal development; that we were originally and are now en-

dowed with dominion over all the works of His hands, that our destiny is exalted as the sons of God; that we belong to two worlds—the visible and invisible—this and the next—that God has purposes concerning us that are of so exalted a nature that we are not yet able to bear the full relation of them.

Now with this knowledge of man, what he is and how long he is to continue, we can begin to figure on what is to be included in his discipline, his training and development, his course of study. Maybe this does not simplify the problem. That was not the intention, but it helps us to start in the right direction. If all problems were simplified or solved there would be no education. But if you know your subject and your object, your man and his mission, you begin to put into him all knowledge and put him through all the manual of discipline. Whatever gives him a better knowledge of God, whatever opens the treasure-house of nature, whatever gives him sympathy with men or interest in them; history, geography, science, art, mathematics or language, the world of men, of letters or of physical phenomena; all these has God spread before us that he might look upon the finished product with pride and say, "Thou art my son."

If a question be asked as to the worth of the "dead languages" in education, one at least would answer that to many that which preserves as in a great storehouse the mental history of individuals and races is at least as important and helpful as the account of the big brutes of "history" who devised the greatest schemes for murdering the largest number of people and destroying whole nations from the face of the earth. One word in Greek or Latin will preserve the nimble and delicate processes of mental machinery and the development of a moral and religious ideals of a race more than all the wars and machinery of wars, ancient and modern.

THE AMERICAN EMBARGO CONFERENCE.

There is being distributed throughout the country literature from a company of people bearing the above named title and endeavoring to show the guilt of our people and nation in permitting to be manufactured and exported munitions of war for the use of the allies in Europe. With all that is said in depreciation of the war spirit and the abhorrence of war, we fully agree.

Indeed, the writers do not fully and fitly express our utter hatred of the method of force in settlement of differences. They do not appear to have our antipathy to militarism. We so abhor it that it is our earnest prayer that it may be rebuked, crushed and destroyed. We believe, too, in the preservation of neutrality by the national government, in letter and in spirit.

But what we do not believe in is the soundness of the contention of these critics nor in the genuineness of their neutrality. The address sent out is by a gentleman with a three-syllable German name and a renegade Englishman who has summersaulted, religiously, politically and geographically, till it is exceedingly difficult for the average man to know where to locate him. He cut a few capers on the Ford peace hike to Europe, rendering himself more conspicuous by playing leap-frog than any other way. It is difficult to take anything that he says seriously, or to believe that he did much more than sign his name to what some other man had written.

We have no money invested in ammunition factories and don't wish any that is made that way. We are not in any way profited by that sort of business and heartily wish all their machinery could be turned to make paper and ink to print Baptist papers with. But every man that knows anything on this subject, knows that international law allows the shipping of munitions to nations at war with one another and at peace with us, and to prohibit it would be a violation of neutrality. We prefer the work of Solomon in building the temple to that of David in crushing the Philistines and the Ammonites, but Solomon would never have built the temple

unless David had conquered the national enemies. We are for peace always, but it must be peace after righteousness. Melchizedek, whoever he was, was "first king of righteousness and then king of peace."

We are suspicious of any man's neutrality who sees two boys fighting and, to keep the peace, he lets one whack the other over the head with a club while he refuses to allow the other to secure a club to defend himself. No; we do not believe in these gentlemen's neutral or peaceful intentions. They have pulled the wool over their own eyes and seek now to throw dust in the eyes of others. We grieve to see the war spirit awakened in any way; it distresses us to see the economic waste in large war and navy equipments in our own country. But what are you to do when a mad dog takes the street and a wild bull runs amuck in your town; or the spirit of militarism gets rampant in a nation and it proceeds to terrorize every adjoining country and makes travel of the high seas unsafe for anybody? Is the world to become a jungle of man-eating tigers, or shall we at least build a stockade within which our wives and children shall be safe?

NOTES FROM NIPPON.

As many of you know, Shimonosheki, Japan, one of our mission stations, is situated on the famous straits of Shimonosheki, separating the island of Kyushiu from the mainland. It is a city of eleven valleys and many more hills, with a population of 75,000. When foreign ships first began to pass through this highway, there was little more than a fishing village to be seen on the shores of either side of the straits, but year by year the city has continued its growth in size and commercial importance, and with its material progress has come a keener realization of its moral and spiritual needs.

The churches and Sunday Schools, seeing their inadequate equipment, are raising their standards higher, and are striving to enlarge their activities and increase their efficiency. As the city, dissatisfied with narrow, filthy streets, is giving attention to widening and sanitation, so the churches are renovating their old dingy meeting places, making them larger and brighter, and in some cases removing entirely to more suitable grounds. Extensive changes, repairing and painting were done on our Tanaka Machi church within the past twelve months, part of which was raised by the local church.

More and more attention is being given to the proper observance of the Lord's day, the social relation according to Bible teaching, and the obligation of believers to win others to Christ. Still those old weapons of the enemy, persecution and intimidation of inquirers and young Christians, are often disastrously used; but in some cases the tested ones show such determination to remain true, that in witnessing for their Lord, they win their persecutors and thus change opposition to favor.

One of the young men whom we baptized last summer was shortly afterward put to a severe test by his elder brother invading his home in his absence and sowing the seeds of discord. In short, his home was broken up and his young wife was sent back to her parents in the husband's absence. There proved to be no way of undoing the mischief done, so the younger brother after fruitless efforts to get back his wife, had to submit to the separation; but he has remained faithful to his Christian profession. It is not uncommon in Japan for elder brothers and mothers-in-law to assert their superior authority in the family, even to the divorcing of the wife of a younger brother or son, if she displeases them. Resistance to such authority and recourse to law seem to promise no relief to the injured parties.

My work among the students and business men has been more hopeful for the past year than any former twelve months I have yet spent in Japan. It has really taken a long time to get acquainted with the men in a way that they

really believe that you are interested in their welfare and want to be their true friends. In my classes of English and Sunday evening Bible study, some of the attendants have professed their need of faith and their desire to be true Christians. Before these lines appear in print, four of the young men are to be baptized. Several others are deeply interested as is evidenced by their regular visits to the pastor for instruction.

Above the straits, five miles from our home, is Chofu on the bay. It is an old but interesting town and many interesting people live there. In the high school for boys, two of the teachers are Christians, one of them a deacon in our little church, the other is a Methodist. Last summer the deacon's mother, a woman of ripe years of Christian experience, passed away at a prayer meeting while she herself was leading an audible prayer. She had prayed in general for several objects, for her fellow members, and was saying, "—and now, O Lord, I ask for myself that—"

A long silence ensued, her lips no longer moved in prayer, her body was there still in position, but her spirit was gone. Heaven had come so near that night that she stepped over the border land and her spirit was with God. Who knows but that her prayer was anticipated and answered before the words were spoken? On the following Sunday in the same spot where she fell asleep, her funeral was attended by a large concourse of people, and a profound impression was made by the recital of the story of faithfulness to her Christian beliefs.

In closing a full term of service on the field, we turn our faces toward the homeland, with thankful hearts to God and to our brethren, for all the blessings and kindnesses which we have received. If it be His will for us to return after a year of rest, we shall hope to take up the work here again in this strategic center of Southwest Japan.

J. FRANKLIN RAY.

Shimonosheki, Japan, March 18, 1916.

Home address—Walnut, Miss.

Missionary J. Franklin Ray, of Shimonosheki, Japan, leaves for America on a furlough, May first. He says, "The regular visits of your valuable periodical to my home during the past several years has been a source of enjoyment, profit and blessing, for which I am profoundly thankful. My family, too, are very grateful to you. I am looking forward with great pleasure to the reunion with my father's family in North Mississippi, about June 10th, or earlier. Also to holding some meetings with the old home churches after a little rest and visit. It has been seven years since I left my native State the second time to come to Japan as a missionary. God has been very good to us, and the brethren at home have been very kind. I hope to have opportunity while on furlough to prove my gratitude, better than I have done at long range."

The League to Enforce Peace (American Branch) was organized at Independence Hall, June 17, 1915, and has for its purpose, "To establish and maintain peace after the close of the present war." Its aims and plans are in every way commendable and we hope the organization may see its ideals embodied in some united action by the nations of the world at no distant period. The only armies that ought to have permanent existence are those to be used as a national and international police force. Ex-President Taft is the president of this organization, and Hon. A. T. Stovall, of Okolona, vice-president for Mississippi.

Missionary J. G. Chastain has just completed an enlistment campaign in the Little Hatchie Association in West Tennessee. He says the congregations from day to day were unusually good; many of the good brethren have decided to plant an acre of corn for the Lord, and large numbers of the women are saving their Sunday eggs for the same cause. These dear brethren have caught a vision and want to have a part in bringing in the kingdom.

Education Commission

Jones Bayou.

This is a large country church near Boyle, and is served by Rev. L. F. Gregory, of Shelby. Nice offering was given.

Shelby.

This church has just let a contract for a new church building, also bought a pastors home last week, and in face of all that, they gave almost one thousand dollars to this great work.

The W. M. U.'s in the above churches gave freely.

Shelby is being served by Rev. R. A. Eddleman, who is moving things for God and His Kingdom in a great way.

This Delta is a great country, and has some of our greatest pastors here.

God bless all of them.

Duncan.

The Rev. R. A. Eddleman is the pastor here and is leading this people to great undertaking in the erection of a new church building and yet they said, "Come on, and we will give to the college work." The offering was over \$500.

They have plans for a three-thousand-dollar church. They are a great people and have a great pastor.

Bobo.

The Rev. Martin Ball preaches here in the afternoon, so at that hour we talked on work of the Education Commission, and this little flock gave nobly.

The price of a room at the Woman's College was given by W. B. Swain and wife, of Leland. These noble folks are members of Dr. Reed's church at Leland. Who next?

Was on a back track for a few days last week, spending a day in Leland, a day in Shaw, a few hours in Greenville, and also Lyon. Found the pastors in the above places going after missions for all they were worth, and yet a few hundred dollars were picked up for this work. The Delta pastors are standing by this great work, therefore, their folks are doing the nice thing by us. God bless all these folks and give them big crops and extra large prices for them.

Yours in Him,

W. E. FARR.

Rev. Bryan Simmons, of Morton, is this week with Pastor Flowers in a meeting at Summit.

A good program has been announced for the fifth Sunday meeting of Jones County Association at Sharon church, April 29-30.

Rev. Jas. B. Leavell will assist Pastor W. W. Landrum in a meeting at Broadway church, of Louisville, Ky., beginning Sunday.

When a preacher or writer has "nothing in particular" to say he generally manages to consume time in saying a good deal "in general."

Rev. I. Almond, of Magnolia, well known and loved in all that part of the State, has a vacant Sunday which a good church ought to take.

Eight people have joined the Greenville church in the last few months and Pastor Tew is enjoying the largest attendance at church and Sunday School since his ministry began with them.

Jno. D. Rockefeller, Jr., a Baptist, has agreed to contribute toward the building of Catholic or Protestant churches in the land belonging to the Colorado Fuel & Iron Co., in which he is a large stockholder, whenever a church is desired and promises permanency.

THE LAYMEN AND THE BIG DEBT.

Dr. J. T. Henderson, general secretary of the Laymen's Missionary Movement, stopped off in Jackson a few hours Sunday and after a great speech at the First Baptist church, the laymen of that church assumed \$350 of Mississippi apportionment of \$7,000 of the debt. On account of a revival in West Jackson, the laymen of the Second church were not interviewed by Dr. Henderson, but Dr. King and some of the faithful thought their share would be forthcoming.

Meridian has practically assumed \$500 of this debt, and other churches are responding enthusiastically to this heroic effort of the laymen to free our mission boards of the burdensome debt of \$120,000.

A few members of the Laymen's Executive Committee for Mississippi met Dr. Henderson at the Edwards House for a short conference, and we have formulated plans to launch a campaign to raise at once this ruinous denominational debt.

JESSEE SWEANY,
Executive Secretary.

WHAT BAPTISTS BELIEVE CONCERNING THE FREEDOM OF SALVATION.

Introduction.

1. Salvation comes to the individual through his obedience to the law or it comes as a means of grace.

2. If salvation comes through individual obedience to the law it is merited by that obedience and is not "free."

3. If salvation comes as a means of grace it is not merited by the individual, and is free—"without money and without price."

4. The purpose of this discourse is to unfold what Baptists believe concerning this "freedom of salvation."

Baptists believe:

1. That the blessings of salvation are made free by the gospel.—Isa. 55:1; Lk. 14:17; Rev. 22:17.

2. That it is the immediate duty of all to accept these blessings by a cordial, penitent and obedient faith.—Mk. 1:15; Rom. 1:15-17; 16:26.

3. That nothing prevents the salvation if the greatest sinner on earth except his own inherent depravity and voluntary rejection of Christ as the revealed Savior.—Jno. 5:40; Acts 13:46; Rom. 9:31-33; Prov. 1:24f.

4. That this rejection confirms the sinner in a state of aggravated condemnation.—Mat. 11:20-22; Lk. 19:27; Jno. 3:18-21; II Thes. 1:8:10.

J. R. G. HEWLETT.

Charleston, Miss.

THE SOUTHWESTERN SEMINARY'S DEPARTMENT OF EVANGELISM.

L. R. Scarborough.

From the beginning of the Southwestern Seminary, Dr. Carroll's idea was to have a department of evangelism. It was to have two phases to it. An inside and an outside phase. His plan was to have a professor of evangelism, who would teach the methods, doctrines and spirit of soul saving to each student who enrolled in the Seminary. It was the purpose of this professorship to keep the fires of evangelism burning in all the hearts connected with the Seminary. I was asked to take this professorship, and for eight years I have been doing my best. Every student in this Seminary, taking a degree, must have two years in this department of evangelism. The results in this line of teaching, have been encouraging. The outside phase of this department was to be a field force of evangelists, who would give their entire time to holding meetings, and evangelistic conferences, visiting churches, associations and conventions, emphasizing the evangelistic notes; winning the lost to Christ, and stirring up the churches on this great matter. A number of men were employed during the lifetime of Dr. Carroll in this department, but the department was never given the emphasis that was desired until a year ago,

when the board of trustees authorized the president of the Seminary to employ a group of evangelists. Rev. F. M. McConnell was elected as superintendent of this field force. He and I have been planning, studying and praying about increasing this field force during this year. Our efforts have resulted in the employment of four other men beside himself, and this article is meant to say a word about this department and these men.

We should like to have it understood among the brotherhood, that these evangelists are not financial agents of the Seminary, though, one of the parts of their work is to raise money for the Seminary. It is not a primary matter. The main matter for these evangelists is to win the lost to Christ, to create the evangelistic spirit in the churches, help the churches with their kingdom problems; to put the Seminary on the hearts of the people, to call out the called, and turn them toward our educational institutions and to our Seminary. In this department we are not thinking so much about the Seminary as we are of the whole cause fostered by our people. We seek to build the kingdom of Jesus Christ. We tried to find men who had special gifts as evangelists; true men, clean men, men without eccentricities and peculiarities, men who have succeeded as pastors, and know the pastor's problems; men who are true to the doctrines of our faith as we see them in this Seminary, and as they are loved throughout the South; men who will go with the plain gospel of Jesus Christ and in the power of the Divine Spirit, go into the churches and build up everything that ought to be built up, and go away having contributed to all the good work in these churches. We believe New Testament evangelism should have peculiar emphasis, going out from a teaching institution, as this Seminary is.

With this high purpose in view, the Southwestern Seminary is backing these six men, because the president of the Seminary counts himself a part of the evangelistic force.

They are: Rev. F. M. McConnell, Rev. Otto Whittington, Rev. P. F. Evans, Rev. W. R. Earp, and Rev. A. J. Morgan—all called of God to do this work.

There is no limit of territory on any of these men. They are at liberty to hold meetings anywhere in the United States or Canada. They will have with them good singers. Where it is desired, all of our force can go to a city and hold meetings in all the Baptist churches, conducting city-wide campaigns. These men will go anywhere the Lord directs, and the brethren desire. They will hold meetings in the cities, towns and country. All they want is a good opportunity to preach a glorious gospel. I most heartily commend every one of them to the brotherhood. It will be understood that where they go and hold meetings, that at the close of the meetings, they will take collection for the Southwestern Baptist Theological Seminary. Out of these collections their salaries and expenses are to be paid; all over their salaries and expenses goes to the running expenses of the Seminary. We are seeking by this department, and under the agency of these men to make Christ's kingdom come in the world. I am sure that the brethren will find valiant, spiritual and Spirit-empowered helpers in these men. If you want them in meetings, write to them direct, or write to the superintendent, F. M. McConnell. The Seminary seeks to serve the whole brotherhood through this department of evangelism. We ask the churches to help us make it go, by using these men.

Fort Worth, Texas.

A big list of good books for one-third less than the regular prices is given in the announcement of The Baptist Record's April Book Sale on page 16. Turn to it and mark the books you want.

"The King's Highway," as a mission study book, grows in popularity. The prices are forty cents in the paper edition, sixty cents in the cloth, postpaid. Address The Baptist Record, Jackson, Miss.

FIRST ANNUAL CONVENTION OF THE BAPTIST STUDENT MISSIONARY MOVEMENT.

In the judgment of a large number of leaders among Baptist people throughout North America, one of the most significant conventions for Baptist folk ever held in North America has just closed. There were about five hundred messengers in attendance, from twenty-five states and seven foreign countries. The convention opened on Wednesday, March 22, at 3 o'clock, and continued through Sunday night, March 26. The Wednesday evening service was considered preparatory in its nature and the speakers were Dr. W. O. Carver, of the Southern Baptist Theological Seminary at Louisville and Dr. S. J. Porter, pastor of the First Baptist Church of San Antonio, Texas. There was hardly a vacant seat in the Convention hall when the hour for the opening arrived. It was evident from the beginning that the spirit and power of God was present. The speakers were at their best, even at this first service.

One of the marked features of the Convention was the close attendance of the messengers. Almost every delegate attended every session of the Convention; and when it is considered that there were three sessions each day, each with a full program, it shows an unusual interest in the work of the Convention on the part of those present. The morning and evening sessions were given, mainly to platform addresses, the afternoons to section conference work.

There were some forty-five speakers and section conference leaders and workers representing Canada, the United States, Mexico, South America, and China. Among them the following names appear: O. C. S. Wallace, Canada; Curtis Lee Laws, New York; J. F. Love and T. B. Ray, Virginia; John Lowe, China; J. S. Cheavens, J. H. Benson, and J. W. Newbrough, Mexico; W. R. Cullom and B. W. Spilman, North Carolina; Arch C. Cree, Georgia; President C. Cottingham, Louisiana; W. O. Carver, Louisville; J. C. Stalcup, Oklahoma; G. H. Crutcher, Louisiana, and W. S. Wiley and J. B. Bounds, Oklahoma. In addition to this list of distinguished Baptists from a distance, there were present quiet a number of our leaders in Texas. Among them the following names appear: Geo. W. Truett, Dallas; J. M. Dawson, Waco; J. B. Gambrell, Dallas; H. Z. Duke, Dallas; Frederick Eby, Austin; President J. C. Hardy, Belton; J. B. Tidwell, Waco; and other school men of Texas.

Marked emphasis throughout the entire Convention was the eleven o'clock hour on Friday morning, when, after an address by President L. R. Scarborough, fifty-six young people volunteered for service on the foreign field. Dr. Scarborough then called for the volunteers attending the Convention, and forty-five others came forward, making in all one-hundred-one volunteers present. Throughout the entire Convention students and other young people present were kept face to face with the will of God for their lives in relation to foreign mission enterprise. That this was an epoch making Convention for the Baptists of North America, is not doubted by those in attendance.

The Convention was constructive and aggressive throughout. This means that the Baptist folk of North America are getting ready for a united campaign in carrying Jesus Christ to the millions who know Him not. It means that the Baptists of North America realize their responsibility as never before in the matter of co-operating with their Lord in His plan for world redemption. At the closing service of the Convention, in the Broadway Baptist Church of Fort Worth, Texas, several agreed to support missionaries in the foreign countries.

On Friday evening of the Convention, Dr. Geo. W. Truett, of Dallas, made an address of marked spiritual power, after which a collection was taken to carry on the work of the Movement for another year. Many declared that it was the easiest and smoothest collection they had ever seen. Men gave willingly and liberally,

because that they felt that they were helping in a most worthy enterprise—helping to unite the Baptist students of North America in a great campaign for world-wide missions. Many will read this article who ought to send a contribution to Dr. J. B. Weatherspoon, Treasurer, box 995, Fort Worth, to help carry this work on for another year.

H. E. DANA.

Southwestern Baptist Theological Seminary, Fort Worth, Texas.

HAVE BAPTIST PASTORS TRIED THIS?

The following unique and fruitful plan of securing foreign mission money appeared in the February number of the "Missionary Review of the World." If any of our Baptist pastors have tried it, we wish they would report same to us.

J. F. LOVE, Cor. Sec'y.

Richmond, Va.

The Talent Plan.

Rev. Egbert W. Smith, Nashville, Tenn., Secretary of the Executive Committee of Foreign Missions, Southern Presbyterian Church.

In 1913 the Southern Presbyterian church paid off a large foreign mission debt. One of the most effective methods employed for this purpose, a method approved by the Assembly's Executive Committee of Foreign Missions, and widely used throughout the church, was the talent plan. Scores of societies, Sunday Schools and churches broke all their previous contribution records by the use of this plan.

An ex-moderator of the assembly and pastor of one of our largest city churches wrote:

"In the twenty-one years of my present pastorate I have never advocated a plan which worked so smoothly and pleasantly, which brought forth as satisfactory results, and which I can as confidently and heartily commend as I do the talent plan."

A few quotations and answers will explain the plan to those not familiar with it.

Whence?

From the illustrative teaching of our Lord Himself.

"And He called ten servants of His, and gave them ten pounds, and said unto them, Trade ye herewith till I come."—Luke 19:12 (R. V.)

What?

The putting into practice of the parables of the talents and the pounds (Matt. 25:14-30; Luke 19:12-26) by distributing sums of money among as many as will accept them, to invest, trade with and increase, for Christ.

Dollars are suggested as suitable talents for the congregation, quarters for the Sunday School, and dollars, halves or quarters, as preferred, for the church societies.

How?

The talents for distribution may be borrowed from bank at regular interest by some responsible person, or may be advanced, individually or jointly, by members who wish to render this service.

Why?

1. It is a thoroughly Scriptural plan.
2. It solicits no money, imposes no extra canvass or subscription, and interferes with no regular contributions.
3. Instead of soliciting, it offers a talent for Christian service "to every one" (Matt. 25:15), enabling the poorest to join in work for Christ on equal terms with others.
4. It is an object lesson in Christian stewardship. It says, "Just as this talent is not yours, but is entrusted to you to be used for Christ; so nothing that you have is yours—all is entrusted to you by God to be used in His service."
5. It is pre-eminently suited to that largest class of every ordinary congregation, the men and women and young people who have little or no ready money, but some unemployed time and energy. Furnishing them a little capital to start with, it invites them to become successful workers and liberal givers.
6. It is a wondrously fruitful plan.

For example:

In the case of the original talent users (Matt. 25:14) the increase was \$7 1-2 per cent, though one of the three was a "wicked and slothful servant."

In the case of the pound users (Luke 19:13) the increase was 500 per cent, though one of the three was an unprofitable servant.

A pastor borrowed fifty silver dollars from a bank. Fifty of his members took one each to invest and trade with for Christ. At the report meeting, four months later \$600 was brought in, out of which the pastor paid back the loan plus one dollar interest, leaving \$549 net gain, an eleven-fold increase.

A Sunday School superintendent offered five-cent pieces (quarters would have been much better) to his pupils to increase for Christ. At the round-up rally, a few months later, 116 pieces came back with \$199.37 in addition, an eighteen-fold increase.

A class of girls, starting with twenty-five cents of talent money, in six weeks made \$13, a fifty-two-fold increase.

A good lady invested her one dollar talent in calico, made aprons, and returned her talent increased ten-fold.

Another seventy years old, invested her dollars in bulbs, nursed them into flowering plants, and returned her talent increased fifteen-fold.

A youthful member invested his much smaller talent in a board of rich pine, made it into bundles of fagots, re-invested, "was diligent in business," and returned his talent increased 260-fold.

The field for consecrated enterprise and ingenuity is boundless.

PROTRACTED MEETINGS.

Several years ago Pastor A—— invited Pastor B—— to conduct a series of meetings. There was a minority in A——'s church which were opposed to him. B—— talked up the faults of A——, prayed them up, emphasized them, magnified them, and usurped A——'s church. Before the year was out, on account of his imprudent conduct along another line, B—— had to resign and go to another state to get work. The code of morals of preachers, in their relation to each other's fields of labor, ought to be far above the code of ethics of other professions; is it? Some of them have no code, nor ethics without the code, be it said to their shame. In their labors in each other churches, and fields, some of them—only a few, I am glad to say—have descended to the level of the little two-by-four political demagogue.

God has endowed his ministers with different gifts. In his infinite wisdom, he foresaw that he would need different men for the different circumstances and conditions of the great broad field of activity, where his servants are to labor. Although he becomes too extreme and too doctrinal for some of us, some time, yet God intended that certain preachers should have the great work of indoctrinating the churches. God has given to some of his ministers special talents for the pastorate. They are teachers. They are leaders. They are organizers. I have been impressed with the wisdom and ease with which some pastors can find a work for every member, and a member for every work.

God has given others the evangelistic gift. When God calls His servant into the evangelistic work, He lays upon his heart the worth, weight and burden of immortal souls. Every preacher ought to know the plan of salvation as well as he does the multiplication table. God gives to every one of His evangelists a revelation of the plan of salvation, an insight to human nature, and a peculiar power over people.

Several years ago, when I was State evangelist, among the many things I stressed, I emphasized the following four points:

1. The union of pastor and people. If I became convinced that the pastor was not the man for the place, I did not stress this point. But I did not allow the criticisms of a few tightwads and disgruntled soreheads to influence my judgment.

It would require the nerve, physical manhood of a prize-fighter and the faith of Paul to enable him to endure the coldness, indifference, criticisms, and opposition of an unconverted, worldly-minded tightwad. I don't mean that the pastor should be a pugilist—ten thousand times no.

Every protracted meeting ought to result in bringing pastor and people nearer together.

Pastor and members ought to be so solidly united and cemented together in Christian love and fellowship that the plans and policies of the pastor will be the work of every member.

2. Correction of evils in church life.

If I found a church divided, I sought to bring the two factions together, for a church that is not united cannot be successful in doing the Master's work. Worldliness is the bane of many churches now, even more than it was then. Under the power and guidance of God's Holy Spirit, I saved a pastor's church, while I was an evangelist, from the curse of worldliness. When he told me goodbye, with tears streaming down his cheeks, he said, "Brother Knight, I never shall forget you for what you have done for me and my church." I could have gotten more pay and more praise if I had remained silent on that point, for I had vigorously antagonized the wealthiest member in his church.

The sin which paralyzes our churches—whiskey-drinking, gambling, no matter by what name it is called—should be exposed. The devil wants to dope the churches to sleep, and put his nasty black hand upon the mouth of every preacher in the world while he drags our young people down to an awful hell. Satan is afraid of the light. The searching, revealing, exposing power of God's truth scares him.

3. The revival of the church.

It would be a great thing if every member of every church would so live that we could eliminate the little word "re" from the word "re-vival"—wrap it up in a paper and lay it away in the archives of the past—but so long as we have imperfect natures, imperfect surroundings, our churches will need revivals.

A protracted meeting which does not revive the church with which it is held is a hopeless failure. Church members need revivals to take away the darkness of their hearts and give them the light to fill their hearts with the forgiving spirit of Christ so that they can forgive others; to enable them to hunger and thirst after righteousness; that causes them to repent of their barrenness, and strive to be more faithful in the future; that takes away their sorrow and gives them the joy of salvation; that removes their indifference, and gives them a burning desire for the salvation of lost sinners; that converts every Doubting Thomas into a firm believer; that reclaims every backslider; that softens the case-hardened heart; that so transforms the cowardly that they become courageous, fearless, ready to say and do the will of God; that strengthens their faith, brightens their hopes and increases their evidence of their acceptance with God.

4. The salvation of sinners.

The theme of the preaching, the sentiment of the singing, and the burden of the praying should be for lost sinners. Protracted meetings should not only convince sinners, and make them penitent for their sins, but it should lead them to abandon Satan and his service, and accept the salvation, be saved, of Jesus Christ and enter fully and completely in the service of His cause.

GEO. W. KNIGHT.

A big list of good books for one-third less than the regular prices is given in the announcement of The Baptist Record's April Book Sale on page 16. Turn to it and mark the books you want.

In going through our stock we found a number of church articles of faith. If you want them, send twenty-five cents and they will be sent postpaid. Address The Baptist Record, Jackson, Miss.

Mississippi Woman's Missionary Union Page

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Fulgham.

All societies in Mississippi should send quarterly reports
to Miss M. M. Lackey, Jackson, Miss., but all money
should be sent to Rev. J. B. Lawrence, Jackson, Miss.,
except Training School Funds, which should be sent to
Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore,
Md.; and the Literature Fund, which should be sent to
Miss M. M. Lackey, Jackson, Miss.

Our Dollar Club.

How grateful we are to add so many new names to our honor roll this week. Notice how the enthusiasm has spread in these two churches. Try it in your society.

Robert Walker Smith (Sunbeam), Magee.
Paul King (Sunbeam), Jackson Second.
James Butler (Sunbeam), Jackson Second.
Allen Webb (R. A.), Jackson Second.
John Henry Barnett (Sunbeam), Magee.
Edwina Robinson (Sunbeam), Magee.
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William Smith (R. A.), Jackson Second.
Bret Walker (R. A.), Jackson Second.
Mae Louise Rush (Sunbeam), Magee.
Margaret Rush (Sunbeam), Jackson.
Helen Rush (Sunbeam), Jackson.

"The Week of Prayer was observed by the Baldwin W. M. U. with specially good programs rendered, many heartfelt prayers offered and we trust many blessings received."

The first society reporting all apportionments met is the one in Jackson Second. This was done by April first, and then having an entire month to their credit before the Southern Baptist Convention, they put the time on making a special offering for the Training School fund. Not only was the entire apportionment met for all objects, but they gave twenty dollars above the apportionment on foreign missions. Oh, for five hundred societies like this!

Sister, is it your purpose to attend the convention in Asheville? If so, please send in your name if you wish to go as a delegate.

Please let us know whether your society is an A-1. Also tell us whether you are thoroughly graded. A post card sent at once with this information will be greatly appreciated.

And above all things, do get in that report before the end of this month!

Several days were spent last week with the sisters at Quitman. It was good to be there, and we rejoice with those sisters in the addition of a number of new members to the society.

The Houston W. M. U. observed the March week of prayer with a gratifying attendance and a marked spiritual atmosphere. As the successive seasons of prayer roll around there is a perceptible growth in the devotional spirit and a corresponding increase in gifts.

The seven programs for the W. M. U. were

condensed into three, and on the following Sunday the Sunbeams presented their program in an "open meeting" with the W. M. U. as special guests. Thirty-five bright "beams" gave a beautiful exercise and joyously brought gifts.

This loyal band and their consecrated leader, Mrs. Ehrlick, who has "mothered" them for five years, is "a joy forever."

Rally Day in Bogue Chitto Association.

The corresponding secretary ended a week's work among the societies of Bogue Chitto Association at the rally day held with the Magnolia society.

It was a great day. The superintendent, Mrs. Godbold, had planned well and wisely. Each society was represented on the fine program. There were present 116 delegates. A number of sisters from other churches were present, and we were greatly helped by the splendid talk of Mrs. Jerome Ford, of the Methodist church, on "Personal Service."

To give one some idea of the work of the day the following phase of the program is given. The talks on these very practical subjects were limited to two minutes, but many of them called forth discussion which proved helpful to all.

Among immediate practical results were: First, donations to the sum of \$42 toward the Training School fund; and the arranging for the commencement outfits of our orphanage girls who are attending the Jackson High School.

Our Home Problems.

Balachitto—Should the president lead all the meetings?

Carter's Creek—Planning for the meeting.

East McComb—Should The Baptist Record be used at the meetings, and how can it be used? Why should Baptists patronize denominational schools?

Fernwood—Letting other things interfere with our attending the meetings of the W. M. U. Definite forms of personal service.

First McComb—How the circle plan worked in our society. The good derived from mission study classes.

Holmesville—In what ways can a town society aid a country society?

Magnolia—How to get the most good from "Royal Service." How to get the most good from weeks of prayer.

Osyka—Systematic giving; tithing. Systematic Bible study.

South McComb—Special needs of the Baptist hospital. Special needs of the Baptist orphanage.

Summit—The good derived from Sunbeam Bands. How to attain the standard of excellence.

Delegates and visitors to the sixty-first session of the Southern Baptist Convention are already exhibiting keen interest in the meeting, which begins May 17th, to be held at Asheville in the "Heart of the Blue Ridge Mountains" of Western North Carolina.

The local committee, of which Dr. Calvin B. Waller, pastor of the First Baptist church, is chairman, is already receiving requests in large numbers for information about Asheville, reservations, headquarters of various committees, etc.

A visit to Asheville and these wonderful Carolina mountains, is an event to be looked forward to with a great deal of pleasure, inasmuch as Asheville has become famous throughout the entire country as the center of the most marvelously beautiful mountain region on the American continent, if not perhaps in the entire world.

It was only a little while ago that Asheville really discovered itself, and the magnitude of wealth in the mountains round about. Within a little 100-mile circle thrown around Asheville are located sixty-four mountain peaks with an altitude of 6,000 feet and upwards, twenty-four of which are higher than Mount Washington (6,290 feet) of the New England states, which until about a half century ago was heralded as

the highest point east of the Rockies. The list of twenty-four peaks includes "the King of Mountain Peaks of the East," Mount Mitchell, 6,711 feet above sea level.

During the summer of 1915 Asheville was connected with the top of Mount Mitchell by one of the most unique and wonderful mountain railways in the world, so that tourists and visitors to Asheville may go to the "Top of Eastern America," leaving Asheville in the morning, spending three or four hours on the top of the mountain, returning to Asheville by eight o'clock in the evening, in time for supper.

A great many of the Baptists of the South will remember with pleasure the convention which met in Asheville in 1901. Since that time Asheville has had marvelous growth, and now has the finest and most famous tourist hotels on the American continent. The hotel and boarding house facilities of Asheville, it is said, are unsurpassed by any city of perhaps two or three times its size in the country.

The Battery Park Hotel has been designated as headquarters of the convention, with the Langren Hotel as headquarters of the Woman's Missionary Union.

Other large and prominent hotels of the city are: Grove Park Inn, The Manor, Margo Terrace, and the Swannanoa.

Asheville has grown from a town of 12,000 or 15,000 in 1900 to a city including suburbs, of about 34,000 at the present time. It has become famous throughout the country for its progressive methods in health and sanitation matters, and enjoys the distinction of being one of the cleanest cities in the country. It has thirty-five miles of paved streets, seventy-eight miles of paved sidewalks, and a street car service unexcelled in the country. It is claimed that Asheville was the second city in the country to have an electric street car line.

The Biltmore estate, home of Mrs. Geo. W. Vanderbilt and daughter, with its miles and miles of paved roads, its dairies with their great herds of pure-bred Jerseys, and other departments, together with other interesting points, offer opportunities for drives and party excursions to visitors in Asheville that will always prove a happy memory.

Letters of inquiry addressed to the secretary of the Asheville Board of Trade, or Dr. Calvin B. Waller, chairman of the general committee, will receive prompt attention and reply.

Asheville people are making elaborate preparations for the entertainment of the convention, and are expecting a record-breaking crowd. In fact, they are making preparations for entertaining 6,000 or 8,000 people, and the indications at present are that we will have such an attendance.

WELCOME.

Will you allow me through The Record to express my joy in the coming of Rev. Frank C. Flowers to Baldwin, Miss., and to commend him most warmly to the love and confidence of the brotherhood? I have known him for eighteen years as one of our most capable, faithful pastors. I have labored with him in meetings on various fields and have watched with growing gratitude to God the splendid work he has done. Nobility of character, devotion to the study of the Word, a remarkable aptness for teaching, and a burning love for men, combine to make him a welcome and valuable addition to our working force. Mrs. Flowers also is a well-equipped, consecrated worker, whose efforts will undoubtedly be largely felt among our sisters. May the Father's richest blessings abound to these dear servants of His in the new field to which they are coming.

HARRY LELAND MARTIN.

Rev. R. H. Purser, of Macon, is helping Pastor Lane, of South McComb, in a meeting this week.

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"I consider it the finest course of Bible study I ever saw. The questions are asked in such a way as to instigate search in the Mine of Truth."—Rev. M. E. Davis, Pastor Baptist Church, Duffau, Texas.

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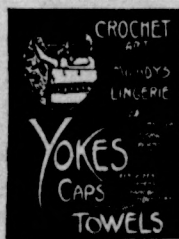


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MONONGAH, W. VA.

The writer has just closed a series of revival services lasting fifteen days. Evangelist Dr. P. B. Green, of Mississippi, assisted and did the preaching. Twenty-eight professed faith in Christ. Sixteen stand approved for baptism. Brother Green is a fearless gospel preacher. Never before in the history of the church was God's Word so clearly and forcibly preached. The crowds were large and attentive, and many were turned away because of not having standing room.

Lasting impressions have been made and the good work goes on. Brother Green has endeared himself to the people of Monongah. The closing service was a touching one; strong men broke down and cried; the church was filled to overflowing and when the good-bye songs were sung, opportunity was given for those that were standing on the outside to bid Brother Green godspeed in his work of winning souls for Christ.

REV. ELI LIGHTNER, Pastor.

GREETINGS FROM FLORIDA.

Occasionally my heart turns toward the past and I think of old friends of days gone by. Among others, I often think of you. How much you have helped me in the days ago! For many years your weekly visits were enjoyed. I do not remember how we got separated! If it was my fault I am ready to make amends and shake hands across the states and be friends again.

Mississippi is my native State and I love every inch of her soil as well as her people. I have never seen the day since I left there that I was not proud to own that I am a Mississippian. I spent nine years in Alabama. The Lord was good to me there. Alabama is a great old State. A noble band of preachers fill her pulpits. They have just about taken the State for the Baptists. I am glad that I was permitted to labor in Alabama. Now I am in Florida, the land of flowers. I moved here the last day of December last. Am located in Chipley, in West Florida. Chipley is about the cleanest town I ever lived in. The Baptists are strong here. The church is in fine working shape. Has full time services. New members are constantly coming in. We are much pleased with the work here. We attended the Florida Baptist State Convention in January and met the Florida preachers. They made a good impression on us at our first meeting. I am sure that I am going to like them.

Fraternally,
A. T. CAMP.

WATER VALLEY.

We closed our series of revival meetings recently. Never in the history of the town has there been a deeper work of grace than during this meeting. We have baptized more husbands and fathers than any other class. The ingathering was not large, there being only forty-eight to unite with us, while some went to other churches, but the character of work done among the church membership is the thing that brings joy and gladness to the heart of the pas-

tor. Dr. J. H. Dew and wife are great helpers, and will prove a blessing to any community.

After passing through this great meeting somehow the old time love for evangelism grips my heart, and it may be that I will re-enter the evangelistic field within a few months. My heart yearns to "GO" and tell the sweet story of old. Our church is now in far better condition than it has been for years and years. Rejoice with us. We are happy.

A. A. WALKER, Pastor.

TO THE BROTHERHOOD—ANYWHERE, EVERYWHERE.

This introduces to you Brother J. J. Justice, whom I have known for some time, and who has very efficiently aided me in meetings, and who is, I believe, competent to successfully hold meetings in any of our best churches. In his preaching he is conservative, yet independent of style, bold and fearless, doctrinal, evangelistic, eloquent and pathetic, humorous and attractive. Pleasant of manner, apt to teach, social and friendly; a good mixer; full of faith and with a great desire to win souls, he is a success. Preaching once at a place, his services are desired again and again. To do him a kindness is to help the cause of Christ and please his great number of friends in Alabama. In helping him, my brother, you help yourself and others.

Fraternally,
R. M. HUNTER.

Flomaton, Ala.

WILL HOLD MEETINGS.

To my Mississippi friends let me say that I have resigned my work in Atlanta and will be open for engagements to hold meetings until again located in the pastorate. I can reach almost any Mississippi points in from twelve to eighteen hours. Brethren who desire my services may write me at 210 St. Charles avenue. But it does not matter if you forget the street address as the postman knows me. Dates can be made from now on through the spring and summer.

L. E. BARTON.

Atlanta, Ga.

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Sunday School Lesson

BY A. J. AVEN, LL. D.

THE GOSPEL FOR THE GENTILES.

Acts 10:24-48.

Introduction.

Today's lesson passage immedi-
ately follows the passage used for last
Sunday's lesson. Peter is now in
Caesarea and is telling his audience
about his strange vision. In the
course of his remarks, he states that
"Of a truth I perceive that God is no
 respecter of persons; but in every na-
tion he that feareth Him and work-
eth righteousness is acceptable to
Him." We sometimes wonder that
Peter was so highly prejudiced, and
so narrow that he could not have
seen this without a supernatural
sign, but it may be that he was so
thoroughly encrusted with the oxide
of Jewish self-importance that he in
his own strength was not equal to the
task. Peter had not caught that
universal vision which the gospel
supported by history has opened up
to our day.

Lesson Teachings.

Peter's Obedience.—An unregen-
erated soul may be narrow and pre-
judiced, but if he really realizes his
lost condition, and puts his faith in
Jesus he will receive salvation. Sal-
vation depends wholly on faith in
Christ, but the innumerable rewards
pertinent to salvation depends upon
obedience. One of these rewards is
a clear vision of God's purpose in the
gift of salvation. Peter was preju-
diced and narrow in his thinking, but
he had done some good preaching,
and had been thoroughly aglow for
the welfare of Christ's glory. But
Peter still believed that it was an
unlawful thing for a Jew to have a
touch with a man of another nation.
But God made it clear to him that
the gospel was for all men alike and
as soon as Peter was convinced of
that great truth, he at once went
straight to the presence of Cornelius,
who had made all preparations to
receive him. Peter did not hesitate
to set forth his trouble in the mat-
ter, he had become thoroughly con-
vinced of the scope of the gospel and
now is right down to business.

The Call of Cornelius.—This man
was a Roman centurion, or officer
who commanded a company of a
hundred men at Caesarea. Like
many of the more intelligent men of
his day, he had forsaken the mythol-
ogical religion and had accepted the
Jewish doctrine of the one true God.
Now this man in his devotion had
united fasting with prayer. The soul
may become so absorbed in the pres-
ence of God that the body may be
forgotten, indeed this is the true
spirit of fasting. Prayers of such in-
tensity have much power with God
and always receive the answer most
suited to the man offering the
prayer. Another thing about Cor-
nelius worthy of notice is his alms-
giving. Prayer and fasting accom-
panied with doing religion God had
honored in the case before us. Some
one has said that "Prayer might al-
most be defined as an attitude of
soul—a readiness to receive divine

blessings." And in reality when a
soul is really praying it is open to
all gracious influences. The effect-
iveness does not depend upon the use
or abuse of words, but purely upon
the soul's sincere desire.

A Prompt Response.—"Imme-
diately I sent to thee." When one
is dead in earnest, he does not delay
to seek the object of his desires.
Cornelius sent immediately. Many
people will testify to the naturalness
of Cornelius in this act. The vision
came, he realized the necessity of
immediate action, he sent at once, the
blessing came. "He who has a vivid
conception of the 'wrath to come'
will not take his leisure to flee from
it." And, too, he who has a serious,
religious state of mind, is going to
show a reverent respect and perfect
docility. "Then Peter opened his
mouth." Not only was Cornelius
prompt to obey the commands, but
equally so was Peter. The truths of
Christ were not given to the apostles
to be used as they saw fit, but they
were entrusted with them to be pub-
lished to the world.

The Issue of Peter's Sermon.—
Every sermon should have a definite
purpose. That purpose should be the
building up of the saved and to
point the way of salvation to the lost.
And just as God owned Peter's word
by conferring upon his hearers the
Holy Ghost, so today He owns the
efforts of faithful servants by giving
them the salvation of those for whom
their hearts are burdened. It is the
economy of God's policy to save men
through the instrumentality of those
whom He has already saved. This
fact should strike deep into our
hearts, and put a new activity in our
conduct. The Holy Ghost fell on all
alike, and gives us the final lesson on
the Universality of the gospel. Those
of circumcision were much surprised
to see the effect of the Holy Ghost
upon the Gentiles, for they spake
with tongues and magnified God.
Yes, every true convert has at once
born in him a desire to magnify God.
Now in all this we see that God had
owned Peter's work, so in the next
place, we note that Peter owns God's
work in proceeding to baptize those
upon whom the Holy Ghost had fal-
len. It is not enough to receive sal-
vation. Of course this is the first
and essential thing, but those who
have been saved are commanded to
be baptized.

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THE BAPTIST RECORD, Jackson, Mississippi

PASCAGOULA, OCEAN SPRINGS AND AGRICOLA.

My resignation will take effect at the above named churches on the first of October. It has been my privilege and pleasure to try to serve the Lord with the churches at Pascagoula and Ocean Springs for nearly five years, and of course it is like breaking heart-strings to say goodbye, the saddest of all words in our tongue, to many, in both of these churches whom we look upon as God's redeemed and count as our most loyal friends, but the time comes to each when the parting time has to come, which reminds us that we are but "pilgrims" and not "sojourners."

This is my second year at Agricola, and there, too, are many who are among God's chosen and who "have a mind to work," but the time has come when a change must be made, and I feel that it will be best both for pastor and people. May the Lord direct them in the choice of an undershepherd, who will lead them to greater things, and who will be more faithful than the poor, weak, unworthy one.

I have no definite plans for the future, but am trusting the Lord to open a field where He can use me for the advancement of His cause and the salvation of immortal souls.

W. D. MATHIS.

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EAST MOSS POINT.

It took two efforts for us to secure Brother Peters as pastor, but he came and his health has greatly improved. He has gained 35 pounds and the people are delighted with his ministry.

The second Sunday in October he baptized the writer and his wife, making a total of thirty-six baptized since October 1, 1915, and five more are now waiting over for baptism. Last Thursday Brother Peters baptized a young man; Sunday morning, another. Sunday night a lady joined for baptism. From a membership of sixty-three our church has grown to 130, more than doubled in six months. Many have put in their letters in the church who have not attended where their church membership was, in years. Our church had been in a crippled condition for years, and no progress seemed to be made. Divisions and dissensions were common. But no friction has come into the church since Brother Peters came to us. We have for all these years been putting up with small smoky lamps. Brother Peters suggested that we put in an adequate lighting system, which we did at a cost of \$44. We enlarged our rostrum, building it anew for the choir. This cost about \$31, and not one cent does the church owe for improvements or pastor's salary. We are all laboring men. All work at some of the mills for our daily bread. We can't pay Brother Peters as well as we would like to, but God is with him. We will soon have money enough to buy us an organ and car-

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pet the rostrum and aisles, and we hope to paint the building sometime this year. Besides all this, we are going to do something for missions this year. We have the largest congregations in Jackson county and we

have the largest Sunday School in the county and the best lighted church building in the county. Pray for us, brethren, that we may yet do a greater work for our Master.

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The Baptist Record.

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B. Y. P. U. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to W. E. Holcomb, Quitman, Miss.

Did your school observe Mission Day, March 26? If not, a great opportunity was missed. Impression without expression is fatal to growth. If after three months of missionary teaching, such as every lesson of the past quarter has contained, there has been no expression in sacrificial giving, it is possible that more harm than good will result. Impulses aroused and dissipated will be harder ever again to be aroused. Let no Sunday School miss this opportunity. It is not too late yet.

The question is sometimes asked, "What part have missions in the B. Y. P. U.?" The question should rather be, "What part has the B. Y. P. U. in missions?" If it has no part, then it has missed the aim of its existence. It is not enough that the missionary topics be faithfully studied each month. What is your B. Y. P. U. going to do for home and foreign missions between this time and the close of April? In each Union a missionary committee should make a personal canvass to see that no member fails to make some offering for this great work.

Sunday, April 2, begins a new quarter, and in many instances new officers have been elected. The very first duty of the incoming president is to secure a copy of the B. Y. P. U. Manual (from The Baptist Record Book Store, Jackson, fifty cents postpaid), and read it through with great care. Then each officer should read the book, and five minutes ought to be given to its discussion by the president or pastor until it is finished. A mastery of the Manual will revolutionize the work of any officer.

"The boys and girls of the Forty-first avenue Baptist church, Meridian, met the third Sunday in February and organized a Junior B. Y. P. U., enrolling twenty members. Brother B. F. Jameson was elected leader; Dan Hudson, president; and Louise Gilmore, recording secretary. The following Sunday ten members were added. The city B. Y. P. U. met with us and we, having one hundred per cent, were awarded the banner."—Carrie Low, corresponding secretary.

"A B. Y. P. U. and Sunday School Program for Mississippi."

W. E. Holcomb.

While a discussion of the above

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topic would, in the nature of the case, be a repetition in part of the articles and explanations that have been written concerning our Baptist program for Mississippi Baptists, it yet remains that our State Sunday School and B. Y. P. U. Convention, recently held at McComb, paved the way for forward steps in these departments and that the attention of our people should be directed to the opportunities presented.

Every phase of the work of the convention and the discussion by every speaker on the program contributed to a wider vision of our possibilities, as Mississippi Baptists, in Sunday School and B. Y. P. U. work. Further than that, there was the realization on the part of every one attending that some definite suggestion and benefit came to him to help him in his work back at home. But it is of another phase of the work of the convention that we desire to speak.

The body unanimously adopted a resolution instructing their nominating committee, when bringing in their report, to make provision for certain offices not previously obtaining. The convention deemed it proper to have the following officers: (1) president, (2) vice-president for Sunday School work, (3) vice-president for B. Y. P. U. work, (4) secretary-treasurer, and (5) editor. In addition to these, the convention made possible a definite B. Y. P. U. program for the State, to be promulgated in conjunction with Sunday School work, and to "head up" in the State Sunday School and B. Y. P. U. Convention, by providing for the following officers for specifically B. Y. P. U. work; a president (same as B. Y. P. U. vice-president above), secretary, treasurer, and junior leader. The editor mentioned above will maintain a page in The Baptist Record each week with separate Sunday School and B. Y. P. U. columns.

In following out the above plan, the convention elected these officers as follows: President, Rev. T. J. Barksdale, Tupelo; vice-president for B. Y. P. U. work, Oscar Yarbrough, Meridian; secretary-treasurer, N. R. Drummond, Columbia; editor, Dr. G. S. Dobbins, New Albany; B. Y. P. U. secretary, J. Norris Palmer, Blue Mountain; B. Y. P. U. treasurer, Claude Wilkes, Durant; Junior leader, Mrs. J. T. McDowell, Meridian. This will give us for the first time in years an organization for B. Y. P. U. work in the State at large which can be made definite and workable.

With the co-operation of these officers and the representative of B. Y. P. U. work in each associational convention, district convention, and individual church, the field workers can multiply themselves many fold and great things will be accomplished in the department.

In these ways the convention at McComb has contributed to making the work in the Sunday School and B. Y. P. U. department more definite and guarantees to a greater degree

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Address

the success of our efforts in the struggle to obtain our possibilities.

To each pastor, church clerk, Sunday School superintendent and B. Y. P. U. officer, may I address this appeal in conclusion? Will you assist us in two definite and not difficult ways?

1. Please answer as promptly as convenient, communications that may come to you from time to time from Secretary Lawrence, the field workers or the above listed officers.

2. Please send inquiries, articles, brief news items, any interesting material pertaining to Sunday School and B. Y. P. U. work, to Dr. G. S. Dobbins, New Albany, Miss.

In these ways you can assist wonderfully in carrying forward "A B. Y. P. U. and Sunday School Program for Mississippi."

Quitman, Miss.

The Best B. Y. P. U. President.

James H. Halley, President Fifteenth Avenue B. Y. P. U., Meridian.

In discussing this, the greatest office in the young people's work, let us consider it under three heads:

(1) The Best President—His Qualifications; (2) The Best President in the Session of the B. Y. P. U.; (3) The Best President Out of the Session—or, in other words, his everyday life.

(1) His Qualifications.—First of all, he should be a consecrated, spiritually minded young Christian, who loves sacrifice better than honor, and

to serve others rather than that they serve him. He should be alert, progressive, for dealing with young people he must give them something new. He must win the respect and love of each. He must be a firm believer in prayer, and use this means to carry out all his plans.

(2) The Best President in the Session.—He should wear a smile, greeting the earliest members at the door; he should see that the social committee is on their job; should start the meeting on time; should give each section of the program a specified time, and see that they do not run over the time allowed; if any announcements, see that they are made brief and to the point; should praise the group captain, never scold, should remember his vice-president and have him to preside at least twice a month, thereby training him also; should see that the B. Y. P. U. is dismissed at least five or ten minutes before the preaching service, seeing that the young people attend this service. Finally, under this head, I would say that this is the easiest time for the best president for if he has done his best during the week, the Sunday meeting will show his results.

(3) The Best President Out of the Session.—In considering the last and most important topic, I would say that the best president begins working for the next meeting of the B. Y. P. U. when he arises on Monday morning and continues this work un-

til the following Sunday evening. He should review the previous meeting; pick out the good and bad points; see what was best to be repeated; form new plans; see that the B. Y. P. U. room is attractive, and chairs neatly arranged; see that flowers and visits are made to any of his sick members; encourage the members to make suggestions, thereby making them feel like it is their meeting; see that the program committee and business meeting have their monthly session, and make them live meetings and interesting. The best president uses much tact and judgment in his work, trying at all times to place the reward and honor, if any, upon the members of his union, realizing that his honor will be awarded in heaven. He should always try to be the unseen power.

In conclusion I would say, to make the best president, one should be a planner, not a talker; an optimist, not a pessimist. He should first have something worth advertising, then advertise it. He should read all literature possible on the B. Y. P. U. work, and get his members to do the same. He should keep up with each member of his Union, realizing that the B. Y. P. U. is to train the individual, writing personal letters is a good way to do this. Finally, let him remember his motto, "Never, continuously, do or say anything that he can get some of his members to do or say."

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THE TEACHER TRAINING CLASS—THE NEED.

By T. W. Green.

However important other things may be for the greatest success of the Sunday School, there is nothing else of so great importance as the teaching of the lesson. The half-hour spent with the class is the most vital

part of the entire school. If there is inefficiency in the teaching of the lesson, then the Sunday School is tragically inefficient.

Some weeks ago this writer was in a certain Sunday School. The teacher of the adult class, after adjusting his glasses to his nose, looked intently into a quarterly before him, and then with a solomonic expression on his face asked the subject of the lesson. The brother who had been interrogated looked into his quarterly and with equal wisdom answered the question. And so it was through the entire lesson. There are perhaps something less than fifteen thousand Baptist Sunday School teachers in Mississippi, and no doubt a great number of them are teaching the lessons in the manner described above.

Let us make some comparisons: The public school teacher appears before a class from two to ten times each week on the same study. The Sunday School teacher comes before the class one-half hour each week. The public school teacher must have passed a rigid examination before being permitted to teach. The Sunday School teacher in most instances is not required to make any special preparation, and how few, how pitifully few, do prepare themselves in any adequate way for the teaching from week to week of the Book of all books. In too many cases the blind are leading the blind and we need not wonder when they both—teacher and pupil—fall into the ditch.

What do they need — this great host of Sunday School teachers? They need and may have teacher training classes in which to prepare themselves for a life-long work in teaching God's Word. There are many who have already prepared and many who are now preparing. Let others join them. This is our preparedness policy.

TO MISSISSIPPI BAPTIST HOSPITAL.

Taylorville, Miss.,
February 10, 1916.

Mississippi Baptist Hospital,
Jackson, Miss.

Gentlemen:

Herewith I hand you check for \$50 in payment of Mrs. Golden's hospital fee.

Mrs. Golden is still doing very well, and I want to thank you heartily for the kind attention and careful nursing she received while in your good institution. I have had experience with four other Mississippi hospitals, and should it ever be necessary for me to patronize another, it will certainly be the Mississippi Baptist Hospital.

Again thanking you, I beg to remain,
Very truly yours,

C. M. GOLDEN.

SAVED.

By Arthur D. Preston.

I've taken my fun where I've found it,
And I've roughed and I've roughed in my time;
I've paid for my fun as then I would sit
And dream of the home and the kiddies I miss,
And the sweet, loving arms of a wife that's prime,

WANTED—

Five hundred of the best prepared and experienced teachers for Mississippi and other Southern Schools. Write for particulars.
A. C. WHITEHEAD, 1233 Healey Building, ATLANTA, GA.

And the hours of bliss by the fire-side.

But God found me one night,
When I was down and out and from whiskey tight,
He saved me from sin by His Son's precious blood,
And now a new song through my soul does flood,
Because He keeps me safe within His garments' hem,
And has made me a man to be among men.

I'm now searching God's Word and striving to learn,
The story of redemption, the price He paid,
For yours and my sins, from which I have turned."
God has answered my prayers and has sent me aid,
To tell the lost sinner that Jesus can save,
And to them all joy and peace they will have.

—ARTHUR D. PRESTON.
Greenville, Miss.

FINLEY—STINGILY.

At the home of Mr. and Mrs. J. E. Stingily in Pelahatchie, Miss., April 8, 1916, Miss Ruth Stingily and Mr. W. C. Finley were united in marriage. Miss Ruth was one of the most useful members of the church at Pelahatchie, working in the B. Y. P. U., the Sunday School and W. M. U. She was also the faithful organist. Mr. and Mrs. Finley will make their home at Union where he is connected with the lumber industry. The good wishes and affectionate interest of the entire community follow them.

PASTOR.

LIBERTY AND THE KINGDOM INTERESTS.

As the Liberty-White Limited pulls into the historic capital of Amite county, the traveler involuntarily asks, "What is the magnificent new brick building across the street there?" The citizen, with a congenial smile playing on his countenance, replies, "That is our Baptist church."

The large dome, the artistically stained windows, and the general plan of the building satisfies the eye for the beautiful. The auditorium is large and well seated, and the Sunday School rooms adequate to the needs of this rapidly developing town, and best of all, the \$12,000 is almost paid. The building and equipment is a monument to the wise leadership of the beloved pastor, B. L. McKee. Liberty is just installing an agricultural high school and the kingdom interest is keeping step with the agricultural and educational strides of the community.

Stip off at Liberty, see 150 people in the mid-week prayer meeting if you want to get charged and surcharged with kingdom enthusiasm.

S. R. WHITTEN.
Jackson, Miss.

MT. ZION AND MAGEE.

T. J. Moore.

Mt. Zion church is in Strong River Association, out twelve miles from a railroad. Being just now without a pastor, some of the members urged that I visit the church and aid in their mission offering, which I did last Sunday. The heavy rains on Saturday had swollen the streams so that only about one-third of the congregation could get there. Those present did well. About \$80 was secured and they hope to run it considerably past one hundred. Theirs is a fine community and made the enlistment man feel like going among them again. The church called Brother Lee, a Mississippi College student, for half time and he will live out there among them. I look for new life to spring up in that splendid church.

Magee.

I spent Monday in Magee with Rev. R. L. Russell and his splendid folk. This is a wide-awake, up-to-date business town. Brother Russell is one of our very strongest young pastors. He has a correct vision; he is full of zeal and enthusiasm and is a real hustler. His wife also is brimfull of holy zeal and knows how things should be done. I am strongly impressed that with this vigorous and well equipped pastor as their leader, this church of strong men and women and boys and girls backing up their pastor, the church is to continue more rapidly than ever its upward march.

I rejoice to be so favorably impressed with the hopeful outlook at Magee. My prayer for them is that the union between pastor and people continue to grow stronger and stronger as they strive together toward the mark for the prize of the high calling as it is in Christ Jesus.

LOGTOWN.

The Logtown Baptist church recently passed some very strong resolutions with regard to its pastor, Rev. Alfred H. Miller, who goes to Mandeville, La., this week.

Brother Miller is a man of God with an interesting biography. Born and raised in Gainesville, Hancock county, Miss., he early learned the trade of filing the big saws in saw mills. He was converted and joined the church about five years ago, and hearkened to the call to the ministry soon afterward. He has since devoted half of his time to the Logtown Baptist church, preaching the other two Sundays in the month to his home church in Gainesville.

Thoroughly devoted to his calling, an earnest student of the Bible and consequently a splendid exegete of its teachings. Pious, humble and consecrated, he has endeared himself to all those with whom he has come in touch and it is their sincere wish and prayer that the Lord will continue to bless him in the new field, white unto the harvest, which he is entering.

F. J. C.

NAPOLEON LOST BECAUSE OF LIVER

History credits Napoleon with a bad case of indigestion, caused by eating too heartily of stuffed shoulder of mutton, on the eve of the battle of Waterloo. His stomach failed him at his crisis.

Jacobs' Liver Salt

is your best weapon in the battle of life which we are fighting daily. If your liver lags you are lost. Jacob's Liver Salt stimulates a weary stomach, stopping fermentation, neutralizing acidity, and in consequence of its action on the liver causes complete digestion. For the life of you, try it. For sale by all druggists 25c or sent direct by

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CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" better than calomel and can not salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and cannot salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

Helps for the Observance of Easter in the Sunday-School

Glorious Victory

An interesting service containing catchy songs and good recitations, appropriate for the Easter season. 5 cents each; 55 cents per dozen; \$4.25 per hundred prepaid.

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Six nature and Bible lessons for the Primary Department culminating in the Easter lesson. 5 cents each; 55 cents per dozen; \$4.25 per hundred, prepaid.

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NEWS IN THE CIRCLE

MARTIN BALL

As a result of a meeting held at Conway, Ark., by Burk Culpepper (Methodist), forty-three were received into the Baptist church by baptism.

Rev. Ollus Hamilton, who has succeeded so well as pastor at Louisa, Ky., has accepted the pastorate at Walton, Ky. His labors in the new field begin at once.

The Broadway church, Louisville, Ky., Dr. W. W. Landrum, pastor, begins a meeting on April 16, with James B. Leavell doing the preaching. A great blessing is anticipated.

We are pained to learn of the death of Sam S. Broadus, at his home in Decatur, Ala. He was the only son of the late Dr. John A. Broadus. He is a man of sterling quality, like unto his great father.

Dr. R. M. Inlow, of the Bellevue church, Memphis, is this week aiding Pastor Austin in a meeting at Dyersburg, Tenn. All of us who heard his splendid talks at McComb will know how well he is accomplishing the work.

Last Sunday morning our mission secretary, Dr. J. Benj. Lawrence, preached for the saints at the Weaver Memorial, and at night for the Twenty-second and Walnut street churches in Louisville, Ky. His sermons were soul nourishing.

Dr. J. B. Moody has accepted a call to the theological work in Ewing College, Ill. He will get on the field by April 20. We are sure his theology will be sound, and according to the Scriptures.

Evangelist J. W. Hickerson, formerly at Durant, recently conducted a great meeting with the North Chattanooga church, Chattanooga, Tenn.; thirty-six additions—twenty-four by baptism.

Rev. O. E. Bryan, of Waco, Texas, has accepted work with the State Mission Board of Kentucky, as State evangelist and commenced his labors April first. He will hold his first meeting with the Felix Memorial church, Lexington, Ky.

Dr. Howard L. Weeks, who did such splendid work as pastor of the First church, Vicksburg, has received a cordial welcome to the First church, Darlington, S. C., and to the entire State. Treat him kindly, brethren, for he is worthy.

Dr. Wm. Lunsford, of Nashville, Tenn., recently conducted a fine meeting with the church at Lake City, Fla. There were nineteen additions by baptism and several by letter. The church was greatly revived.

We note from the Mississippi Baptist that Rev. T. A. J. Beasley, of Ecu, has been tendered the presidency of Clark Memorial College. His decision has not yet been announced. We do not believe his opportunities for good will be increased by accepting. He is doing a marvelous work where he is.

It now appears that New Orleans will invite the Southern Convention to hold its meeting in 1917 in that city. We believe New Orleans needs it worse than Hot Springs. The opportunity for doing good is greater. You see how we lean!

Our splendid Sunday School secretary, J. E. Byrd, is in great demand. It is announced that he will teach a class in "Winning to Christ," and deliver an address on Sunday School work in the Kentucky Baptist Assembly, June 28th.

Pastor J. R. G. Hewlett, of Charleston, writes, "Evangelist T. T. Martin is with me in a revival meeting and I am anxious that we may have a revival in reality and not in name only." He desires the prayers of all Christians.

Dr. R. M. Inlow, writing of the recent convention at McComb, says, "I beg to say that I enjoyed my sojourn with you very, very much indeed, and am accepting some engagements to be with some of the brethren in the State later on."

In the disastrous fire that swept over the little city of Marianna, Fla., lately, the First Baptist church was burned to ashes. There was a small insurance. Pastor J. W. Senterfitt had been on the ground only a few days. They will rebuild at once.

Editor A. J. Holt, of the Florida Baptist Witness, had a splendid article last week on "Childish Christians." It was timely and helpful. He rejects the appellation of "statesman," but as we see it he is altogether worthy to wear it.

Evangelist Wolfe, of the Home Board, has just closed a fine meeting at Vidalia, La., in which there were ninety-two additions—seventy-eight by baptism. Thirty of those baptized were grown people. Much preparation had been made for the meeting by prayer.

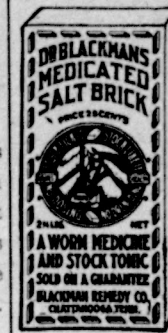
At Carrollton, Ga., Evangelist Ray Palmer lately held a meeting in which there were sixty additions by baptism. Among them was a banker and a baggage master, a farmer and a fire chief, a merchant and a minister, a salesman and a lineman, an instructor and an insurance man.

Editor J. W. Porter, of the Western Recorder, recently conducted a fine meeting with the Twenty-second and Walnut street church, Louisville, Ky. He had capacity audiences all the way through. Pastor Horner says his sermons were full of wit, wisdom and pathos. Seventeen united with the church.

IT IS A SAD SIGHT

to see the face of a pretty girl made unsightly by scaly blotches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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TO BAPTIST PASTORS.

I and my superb female quartet are ready for the summer series of meetings. We have exceptionally beautiful songs for revival meetings. Address MRS. LUELLA GIBSON JOINER, Clarke College, Newton, Miss.

"GO—"

If any man desire to be first, the same shall be last of all, and servant of all. (Mark 9:35.)

Almost in the shadow of the cross these words were spoken by Jesus to His disciples who were still ambitious for worldly honors.

O, disciples of Christ, who hold power in material things for Him and His cause, will you pause and listen attentively to the words of an illiterate, humble woman, one on whose heart this burden of reconciliation is laid so heavily that, like Paul, I feel that it must be expressed. I refer to the attitude of some of the churches towards the boards.

We believe these boards were founded with God's approval and blessings and have been helped of Him to do glorious work in the dissemination of the gospel and saving of souls and we have heartily and joyfully co-operated with them many years and they have become to us as warm personal friends with mutual interest for the Master's cause, and our hearts bleed and ache when we hear what sounds to us like unjust criticism and see the sad disunion that seems to be coming into churches, Sunday Schools and even families. Friends, will you lay yourselves on God's altar and beg Him to adjust everything in your lives and in His work that you are holding in your hands, so that you may avoid the appearance of evil, and then this wrangling will cease and we will be about our Father's business of saving souls. Souls who are dying while we are differing and criticising. O may God lay on our hearts the burden of a lost, dying world is my earnest prayer.

MRS. J. W. CLARK.

Evangelist E. S. P'Pool, of Hattiesburg, recently held a great meeting with the church at Caruthersville, Mo., in which there were forty additions to the church—thirty-seven by baptism. Wm. H. Setzer is the happy pastor.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS. FLORENCE BENDER NOBLE.

Mrs. Florence Bender Noble, the beloved wife of Dr. John E. Noble fell asleep February 14, 1916, at Fannin, Miss. Suddenly the summons came to her and she responded to the call of the Master, for whom she had worked and for whom she had lived. She slipped away from us through an attack of acute indigestion.

Her going meant glory to her, but a very great shock to her family and friends, a shock from which they have not recovered, though through great grace given and the consciousness that the Master knew what He was doing, are perfectly reconciled to His divine will and bow in humble submission to it.

Mrs. Noble was born in Alabama, December 28th, 1845. She was the daughter of Mr. Griffin M. Bender. She was given in marriage to Dr. John E. Noble at Paulding, Miss., on November 15th, 1871, living happily together for the space of forty-four years and three months. God blessed their union with eight children, four of whom survive their mother and were present at her funeral — Dr. Walter Noble, Miss Eula Noble, Miss Florence Mae Noble and Prof. Roy P. Noble.

These four are all in professional life and reflect honor upon the father who is, and the mother who is no more. For them she lived, for them she prayed, of them continually she thought.

Early in life she surrendered herself to the claims of her Lord and united with the Baptist church, which relation was not nominal but active and aggressive. Her joy most abounded when she could do something for others. In sickness she was at her best, always ministering comfort and cheer, carrying flowers and dainties of some kind to make life more pleasant for those passing the way of the shadows.

Her pastors well knew that if she was not at her post of duty in the church, she was either sick herself, ministering to the sick, or out of the city. Her presence always meant inspiration to the pastor.

She was an ardent worker in the Woman's Missionary Society, always longing for the hour of meeting. She has fallen asleep; separation has come. Her husband, always the most gallant and devoted of husbands, will miss her more than any one else. To him we extend our tenderest sympathy. Her children, loving and loyal, will miss her genial face, her warm heart, her kindly admonition, her untiring and unselfish devotion and her earnest prayers. We would commend them to God and to His wondrous grace, who alone is able to sustain them in this their great loss.

Mrs. Noble was laid away in tenderness and love. A large procession of friends, relatives and neighbors, both white and colored, followed her remains to its last resting

place, all testifying to the fact that she lived in the hearts of all.

May the Great Comforter, comfort as only God can, the devoted and bereaved husband, the four children who were all so true and loyal to the one whom they loved better than their own lives. May they understand that "The Lord is nigh unto them that are of a broken heart."

May all those of us who have known and loved her so long be permitted to join in this great bereavement and tender to her loved ones the deep sympathy coming from the hearts of those who will miss her, too. Funeral services were held by Dr. H. M. King, her pastor while living in Jackson, assisted by Dr. J. B. Lawrence, long time friend and neighbor, secretary of Baptist State Board, and by Methodist pastor at Fannin.

T. W. BRAME.

MR. AND MRS. J. H. MOORE.

God in His all-wise providence took from our midst both husband and wife almost at the same time, the wife having preceded the husband only a few days. Strange, yet 'tis sweet that they should go together. He expressed a desire to follow her soon. They were a most devoted and congenial couple. No children ever blessed their union, but three little boys, made orphans by the death of her sister and husband, were taken into their home and reared with as tender care as if they were their own. They lived to see them grown men. These boys have two beautiful lives to emulate. They were members of Oak Grove Baptist church, he being a deacon, and had been for a number of years. They were ever loyal, not only to their church, but all the institutions maintained by their denomination, and these they supported fervently with their prayers and liberally with their means. They will be missed so much not only by their loved ones, but by the church and Sunday School in which he was teacher of the Bible; also by their many friends who will ever have these two beautiful lives before them. May God comfort all who mourn for them.

A BROTHER DEACON.

MRS. W. J. DAVIS.

Mrs. W. J. Davis, of Abbeville, Miss., passed into rest on the night of February 25th. Her death was unexpected, but she was a ripe sheaf, ready to be gathered in. She had given a long life to the service of her Lord. Her loyalty to her church was beautiful.

Sister Davis was a true wife and devoted mother. She leaves an aged husband and a daughter. It was the writer's pleasure to be her pastor in years gone by, and she was a joy to him in his pastoral work, and a fruitful helper.

W. I. HARGIS.

Two negroes were discussing the war, when the following conversation ensued:

Rastus — "Sam, dem Frenchmens sho' has got some powerful cannons. Dey kills people fifteen miles away."

Sam — "Aw, dat ain't nothin'; dem Germuns has got guns so big dat all dey want to know is your address!"

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